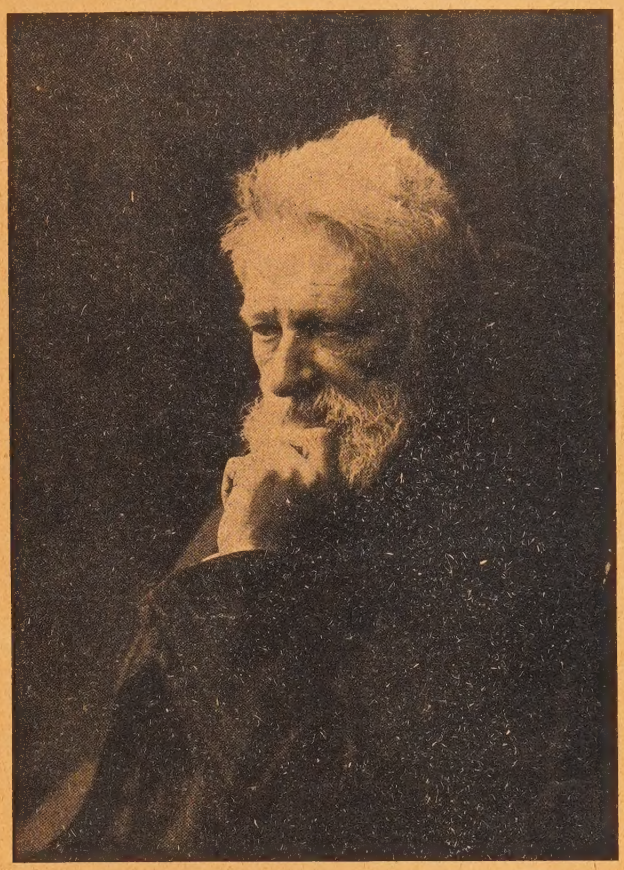
The Eucken Review

Charles W. Wendte

(Organ of the Eucken Society)

No. 1 JANUARY 1923



RUDOLF EUCKEN.

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THE EUCKEN REVIEW

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Will you join us as our Fellow-workers?

An Appeal to our Readers.

WE have gathered round the philosopher Rudolf Eucken and elected him as the Honorary President of our Society. Even if we had only done it in order to spread his ideas among the German people, this would be a sufficient authorisation for our alliance, according to the traditional ideas of community of work. Throughout his life, Rudolf Eucken has maintained, with unflagging energy, the living reality of a higher divine and spiritual world against the alien spirit of the age. In the eighties of last century he already predicted that Germany was drifting towards a catastrophe if the impending spiritual degeneration were not arrested. At that time his words remained almost unheeded, but he has unfortunately proved to be a true prophet. For to-day no thoughtful person can be blind to the fact that our national misery is chiefly due to the disharmony within us and to the perplexities of our time.

In all his works Eucken has directed his attention to man as a whole, and has always avoided mere scholarship. His philosophical speculations are founded both on the experiences of the historic past and on his own observation of the living present.

Thus his work was stimulating for life itself. His earnest lifework has fully entitled him to be noticed and heard everywhere by the German nation when he now proclaims the necessity of a complete spiritual regeneration. He is the advocate of a new ideal view of the world, complete in itself and full of power and reliance on God, with an urgent desire for active manifestation and a rousing appeal to all men.

So his voice has been raised in forcible comment on all the vital questions of our day.

In his recent work: "Socialism and its Development of Life" he has brought home to us the immense importance of the whole social problem, showing the morbidness of Marxism and Communism; on the other hand he has proved the necessity of solving the social question, and has pointed out to us the only way to its solution.

In the sphere of spiritual problems he is the advocate of a profound and heartfelt religiousness. In his work: "Can we still be Christians?" he gives an emphatic affirmative. We not only can, but must be Christians. This is only possible if Christianity is acknowledged as a wide world-movement that is still going on, — if it is roused from clerical lethargy and placed on a broader basis. Eucken demands virile Christianity.

Thus we find Rudolf Eucken in the foremost rank, fighting for the spiritual and moral regeneration of Germany.

This is not however the sole or even the chief object of our Society. We who have united in the Eucken Society are, like our Honorary President, convinced that our civilisation — and with it mankind — can only be saved by a universal movement towards radically reforming from within the man of to-day. New spiritual and moral powers must assert themselves. A spirit of sincerity and an ardent desire for inner harmony must prevail.

Accordingly our Society is a community of life and of work. Following our leader's principles, we will work together to compass our own spiritual and moral improvement and to raise the general standard of civilisation.

These principles are not meant to be dogmatic fetters, but only to show the main tendency common to all our aspirations. To the individual we concede full liberty of conviction and even the right to hold divergent opinions. Above all, we wish to work in the service of the truth. But we are not satisfied with honourable principles alone, we desire to put them into practice in every sphere of life. We therefore demand a vigorous activism amounting at times to heroic conduct of life, which is to assert itself in spite of all obstacles and doubts.

We wish to draw our ideas from the depths of life and then to renew their value for life itself. Therefore we strive to develop, in ourselves and in our surroundings, moral personalities firmly based on reality. We oppose the merely intellectual culture now prevalent, which has no immediate concern with life and has taken from man the stamp of individuality.

We believe in a supreme spiritual life of divine origin, in which we partake by means of our aspira-

tions and actions. While fully acknowledging the necessity of economic life, we do not wish it to be the final aim and to absorb all our efforts. The advance and purification of man in all aspects of his being and the improvement of mankind are of more importance to us than even economic progress. Thus religious and social work must go hand in hand, each helping and advancing the other. We consequently fight against the shallowness and superficiality of our time and against the moral degeneration of the present day.

We wish to emphasise strongly the genuine German individuality and to shake off all that is alien and immaterial to the national character, without however advocating a narrow nationalism.

As God's soldiers we will go forth to win a new and harmonious spiritual culture; we will do battle for the cause of God and thereby also for our poor country. All who wish to join us in true and loyal fellowship will be heartily welcome.

All applications and communications will be received by the Secretary in Jena, Germany, Botzstraße 5.

G. MEYER-LINGEN.

(Translated by Lina Siebert.)

What is the Aim of the Eucken Society?

IT appeals to Humanity to struggle against all that is base and bad, against insincere convictions and confused thought. In community of work it wants to strengthen our confidence in the existence of a creative cosmic will-power, which sustains and ennobles us and to which we owe the meaning and value of our life. The Eucken Society demands of us a determined activism: instead of professing superficial optimism or disintegrating pessimism, we must take an active part in the great universal struggle against all that is evil and worthless.

Therefore each individual must hold his own in spite of all divergencies of vocation — as a statesman, teacher, labourer, father or mother, each one is meant to co-operate, and must set an example by life and action. Only thus can such firm standards and undeviating principles be established as our fluctuating time has lost. Only thus can we dam the rushing flood of immorality which now saturates all the conditions of life. On our children and children's children must be indelibly impressed: This is right and that is wrong. The great Plato says rightly: There is no success without noble anger.

To unite more closely those souls that strive and struggle in this consciousness, so that they may exert their whole strength and assiduity to overcome all opposition, is the chief aim of the Eucken Society, which thus comes into close touch with the living present. The spiritual life has recently passed through great changes; we are apparently at the beginning of a new epoch, which will leave its impress on the coming centuries. Life centres more and more in the world of realities, and finds there important tasks, which we also cannot and will not ignore. We have but to think of the social question, with its claims on the whole of humanity. But by exclusive progress in this direction life has lost its balance, and the spiritual world has slipped away from us. In spite of a superabundant wealth of external stimulation and impetus, our souls become more and more impoverished, our happiness becomes a mere fiction, our spiritual status threatens to grow crude and vapid. It is therefore of paramount importance to rouse the soul and thus achieve both the spiritual regeneration and the spiritual self-preservation of man. We must not lose sight of the eternal truths and the strong cohesion with the fundamental creative forces of life. Those truths are independent of human thought and choice; they survive all time. But to man comes the challenge to meet them with unprejudiced mind, to fully acknowledge them and commute them into a living reality. The present time sees its chief task in an effort to bring into harmony the two poles of human aspiration: rising to a higher world on the one hand, and on the other hand conscious activity in the life around us and for the benefit of our fellow-men. It is necessary to regain the lost balance of life, and to overcome the antithesis between Soul and Work from which we are now suffering. This now is the aim of the Eucken Society, which it hopes to materially further in unremitting labour and with all its strength and might. The need is great; but we need not despair if thought and action go hand in hand, and if all provinces of life are joined in mutual effort, if everyone does his duty and tries his best to save humanity from the dangers that threaten it, by which he will at the same time be saving his own soul. Let us then set forth the necessary fundamental truth and principal aims, and separate them from all superfluous accessories. Together we will bring more truth and more simplicity into our enfeebled and shallow civilisation. Together we will strengthen our conviction that a new wave of life is preparing to rise among men, a wave which will bear our aspiration and activity on its crest. Let our motto be a spiritual Excelsior!

Ethical Principles.

By

Rudolf Eucken.

1. We demand **Moral Purity.** This is the indispensable basis of all spiritual progress.
2. We demand **Courage.** Without courage and truthfulness, we are powerless to cope with the present dark and troubled times.
3. We demand **Sincerity,** not only towards others and towards life, but also towards ourselves.
4. We demand **Justice,** not only justice towards others, but also a strictly impartial judgment in all things.
5. We demand **Personal Dignity.** This alone gives life its full value.
6. We demand **Patriotism and Public Spirit.** Without them life becomes slack and stagnant. We reject those ideals which encourage effeminacy.
7. We demand **Charity** and delight in human nature. Only thus can the individual be essentially ennobled.
8. We demand **Faithful Allegiance to Principle.** This alone can raise man above the changes of this transitory life into the realm of eternal truth.
9. We demand **Reverence** for the spiritual powers that sustain our inner life. Where there is no reverence, there is no real activity or life-work.
10. We profess absolute **Faith** in the agency of a divine cosmic will. From this faith alone can we derive the courage and strength we need for the tasks and problems of life.

Third Annual Meeting of the Eucken Society in Jena

Oct. 1922.

By our Special Correspondent.

FOR the third time the Eucken Society, founded in 1920, met in Jena, to be stimulated afresh for the ethical and spiritual regeneration of the world, by friendly conversation and grave discussion with the aged yet young-hearted philosopher Rudolf Eucken, to whom the Society owes both its name and its principles. The close communion between the master and his disciples at once became evident at the evening reception in Eucken's villa, which is so rich in art and painting. In spite of the unfavourable external conditions of our time, the guests had come from all parts of the realm, from east and west, from north and south. Not only Germany, but a number of foreign countries as well, had sent representatives. Thus Professor Jabbar Kheiri from Delhi and Dr. Riachiasing from China were among the members present of the Society, which is recruited from all classes of society — from the simple working man and artisan to the great merchant, the eminent lawyer and the man of science — and of which 20 branches comprising several thousand members are spread over the whole country. The bright, enthusiastic, earnest philosopher gave the impression of a much younger man. He chatted in an interesting manner (also from a political point of view) about his impressions in the Lettish and old Baltic Provinces, where he had spent a fortnight. In Riga he had given 3 lectures on the "Spiritual Conditions of the Present Time", on the "Struggle against Obstacles and Difficulties of Life", and on "Religion and Civilisation". In Libau he had also lectured on "Religion and Civilisation", and besides on the "Significance of the German Genius". To the young people of the Baltic Provinces he had spoken impressively about the "Duties of the German Youth of to-day" and about "Luther as an Example of Life". Besides the lectures, he had every day well-attended informal receptions, and at the end of the visit a discussion of "Present Day Problems". The crowded lectures were accompanied by many marks of cordial appreciation of this distinguished pioneer of the German spirit, not only on the part of the Germans but also of the Letts. It must be aknowledged that the Lettish Government and especially the minister of education most courteously welcomed the German Professor; and the staff of the Lettish University gave a lunch in his honour, at which many an interesting discussion took place.

The Official Meeting

of the Eucken Society in Jena on the morning of Oct. 6th. was opened by a lecture of Rudolf Eucken on the "Task of the Eucken Society to secure the threatened Ethical Values of Humanity". His profound words led up to the heights of humanity. A decline of the moral standard has to be admitted. The ethical standard of the world is nearly hopeless. Falsehood rules the world, and does not even spare the League of Nations. Our hope for an amelioration cannot be founded on man. It can only be based on our conviction of the operation of a deeper power, which exalts us and presses us into its service. Are we only a product of nature? No, indeed; above this sphere of natural cohesions, there is an inner sphere of higher spiritual values and of self-conscious life. In nature everything has its cause and its connections, but we need the freedom of absolute spiritual independence. These two spheres form less an antithesis than two different aims. Above our physical world with its limitations, there is the spiritual world of freedom and higher values. The ethical sphere is not only

a part of our world which exists together with other things, but it is the primary and essential part. It seizes the whole man and raises him onto a new plane. The great convulsions we are passing through cannot be healed by small remedies, but only by a radical change in all our religious and other convictions. The great evil of our time is especially caused by the discord between our work and our soul. We are torn asunder by this conflict. Our work must once more be brought into harmony with our soul. What is the significance of work, if it be not the subjection of nature to the forces and aims of the spiritual man? In former times the work and soul of the farmer and the artisan were united in their personality. The modern technical way of working in factories and other industrial concerns depresses the soul and almost annihilates it. To counteract this, Socialism was elaborated. It tried to solve the problem, but expected full salvation from the conglomeration of the masses. By advocating Socialisation as the highest aim, it destroys personal freedom and places on the throne a mere phantom of true Liberty. Any kind of logical Socialism must necessarily end in Communism. With Communism however is lost not only freedom, but also the personal value of man.

We must therefore seek another solution and not content ourselves with fatalistic inactivity. The value of work lies in the spiritual sphere. If industrial forces are to rob man of what is most essential, if it takes the soul from mankind, then we must oppose it, not where the values it produces are real, but where they are fictitious. Industry must therefore be controlled by humanity. This can be done neither by a single individual, nor by a group of men, but only by mankind as a whole on an ethical-religious basis. We must not relinquish essentials for the sake of a few real advantages. The saving of our soul is the ethical demand we must urgently put forth. No League of Nations can effect this, unless a new religious impulse arises in humanity itself. The world in which we live is not a world of reason. Humanity can indeed rise to a higher level, but in its development it is subject to nature. After death the whole spiritual world might therefore be a mere illusion. At this point the power of religion comes into action, and says: No, it is just the spiritual world which is the primary one. The ethical world is superior to the natural world and is determined to assert its supremacy. In this struggle, which is a struggle between good and evil, evil must not be denied, but must be challenged by Christianity with the supreme power of love. To this ethical-religious conviction modern culture can only oppose the idea of the enhancement of life. But Christianity is the negation of these external values. It advocates the belief that a spiritualised soul is worth more than the whole of physical nature.

DR. W. A. KRANNHALS, ERFURT.
(Translated by Dora Jahnke.)

Religion and Civilisation.

By
RUDOLF EUCKEN.

THE mutual relation of Religion and Civilisation is a source of manifold trouble for the present and is pregnant with further complications. In medieval times, Religion and Civilisation were intimately connected; Religion was the guide of life, but was powerfully influenced by Civilisation, which itself received its distinctive features from the antique. This condition of things was first changed by the rise of a new wave of life, which weakened and finally broke through the traditional connection between Religion and Civilisation, and which gave greater significance to growth and variety, and brought life and movement into all things. This necessarily altered the relative positions of Civilisation and Religion. The Renascence, far from infringing on the supremacy of God, established a yet closer union between Him and the world, and saw in the latter a revelation of infinite life and ideal beauty, a reflection of divine glory. The growth of Civilisation was not in conflict with that of Religion, which indeed it sought to further by such means as magnificent sacred edifices and artistic adornment of divine worship. Civilisation here had an artistic aspect. Life and Beauty were the main characteristics.

But soon a decisive change was brought about by the advance and spread of what is called Enlightenment. Clear, conscious, active thought was held to be the quintessence of life, which became more self-conscious and more self-reliant. Bright sunshine seemed about to overcome the dim twilight of the Dark Ages. This was bound to transform people's attitude towards Religion. For the leaders of thought, the personal and transcendent God was superseded by all-pervading Reason. But this Rationalism did not at once come into conflict with Religion. On the contrary, the highest form of Enlightenment found the idea of God indispensable, if man was to be wrested from the fluctuating opinions of individuals by the revelation of a firmly based truth common to all. There can be no doubt

that men like Descartes, Spinoza, Locke, Leibniz were absolutely sincere in their belief in God. Thus an intellectual form of Civilisation arose: Lucidity and Order governed all provinces of life. Gradually however a significant transformation took place in the conception of Reason: we may distinguish an older and a newer stage of Enlightenment. Men at first saw in Reason a cosmic force which needed some metaphysical support. But soon metaphysics were supplanted by psychology. All the essential values of life were to be evolved from man himself, and man was also to be the starting-point from which Religion was to be found. Such Religion was necessarily flimsy and superficial, and the mode of thought which began to prevail in the middle of the 18th. century found expression in critical disintegration of all the historical elements in Religion. The weapons of wit and perspicacity were levelled especially at the Old Testament (by Bayle and Voltaire, for instance); but even such rationalists would not relinquish the belief in God, and they saw in the stimulation of morality the essence of Religion. But Religion was degraded more and more till it had become a mere background, and there was a growing tendency to eliminate it altogether. Civilisation became social and political. The leading idea was that of Freedom. That was the course of French Enlightenment, which grew more and more radical and negative.

Germany, on the other hand, was going its own way and establishing an ever closer connection between Religion and Civilisation. In a refined and exalted form, the cosmic ideas of the Renascence now embraced both human life and the whole of the universe. An immanent mode of thought developed, to which Krause gave the name of Panentheism. Its powerful influence on Religion also made itself felt, and the philosophy of religion reached its climax in magnificent mental images. But this movement only affected the cultured classes, and did not spread abroad to the nations outside Germany.

Therefore a new mode of thought took the place of Panentheism in the historical movement as a whole. This is Positivism, which was till quite recently the conviction of most learned men. Positivism was most deeply rooted in England. It was, however, Comte who first made of it a clearly defined system. Then it reacted also on England, and gradually spread over all the civilised nations. Positivism tries to detach life from all world problems and to restrict it to human existence. It acknowledges unfathomed depths, which do not however appear to affect our life and further our activity, and which have therefore no practical significance for us. Natural science and social life are here the whole purport of life; the man of experience here becomes the chief aim of all thought and aspiration. Many disciples of Positivism were satisfied with this solution, but the leaders found in the solution itself many new problems which made full satisfaction impossible. The chief objection was that this world of thought presupposes a strong belief in the moral status of humanity, but that this belief met with doubts and obstacles which constantly increased in intensity as time went on. Nevertheless Positivism did not see the world as a whole in the realm of experience alone, and the acknowledgement of these limitations could produce a kind of religious feeling, a certain reverence for the unknown: this meant a reservation of possibilities.

A fierce antithesis arose only when Religion was thrown overboard by the majority, or was treated with absolute indifference; indifference is an even greater enemy of Religion than active hostility. Various currents of thought united in complete rejection of Religion, which they not only treated as indifferent, but resisted as a dangerous enemy of human life. Such is the philosophy of Ludwig Feuerbach, for whom Religion is only a phantasm of the human brain, and who feared grave perils for men's life from their attachment to this illusion. Such are Communism and Radical Socialism, inasmuch as they see in Religion only an impediment to economic progress, and therefore seek to eradicate it from the minds and institutions of men. Civilisation now has a socialistic and economic aspect. We cannot close our eyes to the fact that great numbers at present reject Religion, and even strive against it. This section — although not the whole of the present generation — demands of Civilisation the breaking-off of all connection with Religion and the application of purely human principles to life. This is no longer the isolated opinion of single individuals, but has become a power which must be reckoned with and faced. Let us now investigate the possibilities of a Civilisation without Religion. We will consider:

1. The position of Civilisation without Religion towards the moral status of men.
2. What such a Civilisation contributes to the happiness of life.
3. What its conception of the universe is.

1. Civilisation without Religion cannot solve its own problems without considering the average man as a virtuous, beneficent, and intelligent being. It here follows in the footsteps of Rousseau, who made a particular state of society responsible for all evils and errors, and anticipated a radical improvement of mankind from the elimination of abuses and impediments. Such moral

optimism is refuted by historical experience. It is not necessary to admit the dismal dogma of original sin, but it is a fact that all great thinkers found grave complications and violent contradictions in man. He is constantly troubled not alone by his sensual nature, but also by the ever present contradiction between his spiritual nature and his actual conduct. Here we find on the one hand much indolence, apathy, indifference to every thing outside his own interest, and on the other hand much insincerity, injustice, and cowardice. Even with all his nobler characteristics, the average man does not stand on a very high level; and with this average, social life must and does reckon. But how can Civilisation without Religion counteract these obstacles? Has it any adequate means and aids to offer? At the best, it can only attack boundless passions and perversions with wise teachings and sounding words. But the teachings are not rooted in firm and coherent convictions, and the words which exalt the greatness and goodness of man vanish before pitiless reality and before the pettiness which is to-day so prevalent. Only superficial Rationalism can expect from such phrases any help in the hour of need.

How different is it with Religion! Instead of conjuring up convenient phantasmagoria, it grapples with the hard task of transforming a crude natural being into a reasonable spiritual being. It does not believe in man as experience shows him, but it believes in the power of the divine and spiritual in man; it strives to unite him with a superior divine power, which imposes grave obligations on him, yet exalts him inwardly by these very obligations, and then reveals to him a realm of love and mercy, and fills him with a strength which is his divine birthright and regenerates him. Such experiences can kindle in him an inner joyousness which is strong enough to overcome all obstacles. Religion — especially in the form of Christianity — can not only rouse and transform the soul which is conscious of the above-mentioned antithesis and has won its way through pain and sorrow, but also intensifies and ennobles human intercourse. Only the communion of love and suffering can unite men's hearts, so that they really share each other's experiences, for without inner communion there is only contact from the outside of isolated units. Then also Religion can inspire the community to act and work; it is the task of Religion to bravely attack evil, to intensify all that is good, to oppose all confusion, to put the individual in possession of superior vital power and raise him in his own estimation. How incomplete and superficial are all the achievements of Civilisation without Religion, when contrasted with such movement and transformation! This is a fit subject for reflection and comparison.

2. Equally unsatisfactory is all that life without Religion offers to those who thirst for happiness. We know how widely the ideal of happiness differs in each period and in each system, and how much individual thinkers disagree on this point; but there can be no question as to the inadequacy of what Civilisation without Religion offers to man as the aim of life. The happiness here proffered is either not worth gaining, or else hazy and meaningless. Common aspiration is satisfied if sensual wants are fully supplied, and if fairly satisfactory social relations are established. But even these two requirements are not as simple as they at first seem; the position of the individual in the community is alone responsible for an infinite amount of confusion and strife, as is daily proved by incessent party struggles. And even if all this were successfully ordered, could it fully satisfy man as a spiritual being, with his longing for the eternal and the infinite? Thus these limitations must be overpassed, and therefore some kind of higher happiness is proclaimed, but what it is, remains an open question, for phrases of man's unaided ascent, and of unceasing progress, and so forth, do not lead us far. There is no real thought at the back of this jingle of words; they are not drawn from a firmly established truth. Man as a spiritual being longs to stimulate all his powers, which he cannot do without discovering and overcoming violent antitheses in his own soul, and thus gaining inner joy and harmony. In order to do this, he must strive after an inner relation to life as a whole and participation in a supernatural world of the spirit; his whole life becomes unstable and futile, if he once allows this cohesion to be loosened. Such surrender makes his soul solitary; the inscrutable workings of the world find him defenceless, and he cannot span the chasm dividing soul from soul. Can he feel happy in such solitude? Can it strengthen him enough to overcome all opposition? The happiness offered by Civilisation without Religion does not protect man from an inner vacuity which is more terrible for a thinking individual than external cares and afflictions. Or can we suppose that men should be borne along, thoughtless and irresolute, by the current of events?

3. Nor can the conception of the universe, as presented by Civilisation without Religion, satisfy man. Such Civilisation can tolerate nothing higher than a Positivism which brushes aside the world problem; it finds more congenial a union of Naturalism and Materialism, which sees in all reality an accumulation of bodies, and only suffers the soul as an insignificant accessory. Such Materialism is frustrated by the fact

that on the summit of human life mere nature is opposed by the revelation of an inner and spontaneous plane, a plane of thought which introduces new forces and new aims, a life stimulated by the cosmos, an inner realm. This single fact of the self-consciousness of life, refutes that materialistic assertion. We must not forget that spiritual activity is not merged in the feelings of individuals, but reveals a realm of truth and freedom which is superior to the individual, and which is infinitely superior to every restriction of a blind and limited natural process. This does not infallibly lead to Religion, but it contains the premisses which make a Religion possible. However complicated the development of a religious conception of the world may be, so much is certain: reality is more than mere nature, and nature as a whole were impossible if some entity did not embrace the detached elements and weld them into one. Reality cannot be reduced to a mere series of connections; conscious life must, in the last instance, support the whole; be this life never so problematic for us, its operation is clearly proved by what mankind experiences in the rise and progress of the spiritual world.

From all that has been said, it will be seen that Civilisation without Religion is inadequate and empty; it gives no soul to life; it has no comprehensive task, no powerful impulse, no paramount object; it is incapable of enduing with meaning such ideas as Duty and Conscience. It is in reality less Civilisation that mere polish; it is but a clever ordering of external conditions, and attaches the chief value to these.

We must therefore not separate Religion and Civilisation, for the two are inter-dependent. The point of departure of the two forces is not the same. Religion gives us certainty of a superior life operating in our souls and in the world as a whole, and it leads from the cosmos to man and from the infinite to the finite. Civilisation emphasises the spontaneous activity of man, and makes that its starting-point. But the ultimate aim and end is common to both Religion and Civilisation. We must not be satisfied with an irreconcilable antithesis, as is so often the case in modern times. For the present age is characterised by absolutely different fundamental tendencies, one ethical, the other dynamic; the ideals of moral advance and of unbounded enhancement of strength and power cannot possibly be intermingled. This antithesis burdens modern life with inherent insincerity. But it is an antithesis appertaining to the period and not to the matter; humanity must prevail over this abnormal condition of things, and will surely do so.

A certain tension between Religion and Civilisation is in the interest of all, for each furthers the other most by going its own way. Religion needs Civilisation, if it is to penetrate human conditions and endow mankind with its eternal truth; but it must not force on Civilisation tasks and conceptions which are out of keeping with the historical world-position: in this respect we must insist on absolute freedom and independence for Civilisation. Yet Civilisation has no less need of Religion, if it is not to sink into the purely human, and thus lose its connection with the great vital questions, with the preservation and regeneration of mankind. Religion demands unity rather than disintegration, eternal values not to be dispersed by the flight of time, love instead of elemental antagonism: may and can Civilisation turn away from such problems? must it not piteously degenerate if it does so keep aloof?

So we must build up from different points; but we may rest assured that a superior entity embraces both sides, and that our very divergences will be brought into the service of truth.

Let us then keep our minds open for these problems, remembering always that all human endeavour in this direction is but an eternal quest; let us at the same time recollect Pascal's beautiful words: "Thou wouldst not seek me, hadst Thou not already found me."

(Translated by J. Nieuwenhuisen and M. von Seydewitz.)

Present-Day Problems of Humanity.

By

RUDOLF EUCKEN.

SWEEPING changes have recently passed over humanity, leaving indelible traces on the whole of our existence.

To begin with, there has been a remarkable reorganisation in the mutual relations of the various continents. Not long ago, Europe was entitled to consider herself the leader of civilisation and the political mistress of the globe. All this is now changed. Asia, the home of all the great religions, demands her right and insists on the recognition of her idiosyncracy. America is beginning to take the lead, though her supremacy is as yet confined to the commerce of the world. The more headway she makes, the less can she be satisfied with the position of a mere Greater British colony, the more imperatively must she seek a civilisation of her own. She is thus becoming more

and more emancipated from Europe, and her own idiosyncracy must alone determine the output of her activity and achievements.

We are now forced to insist far more than hitherto on one important question: what is each of the various continents doing for the world, and what is its significance for mankind? Nature and history here work hand in hand; the East and the West act and react on one another. But we must be very careful to avoid the onesided and prejudiced view so prevalent both at home and abroad. An Oriental frequently judges all the nations of the West by his impression of some English officers, civil servants, and business men, while on the other hand a European is apt to think he has a complete conception of the East, whereas he is but superficially acquainted with a few characteristic traits. We have need of far greater mutual understanding, if vague prejudices are to be overcome and there is to be a real inner harmony between the civilisations of the earth. Our human world is infinitely richer and more varied than most of us at all realise.

But humanity cannot to-day grasp itself as an entity and gain clear consciousness of its nature and position, without being faced by grave problems. We feel that our traditional mode of life is too much fettered by the accidents of history, and we are athirst for more space and more freedom. To such restrictions we oppose a universal, rational, and critical attitude of mind: man is conceived as dependent only on his own activity, which is to be as spontaneous as possible. This was the ideal of the Enlightenment from the 17th. cent. onwards, an ideal which was often repressed but never quite suppressed, and which now asserts itself more than ever, eager to be the standard by which everything is to be weighed and measured, judged and determined. But here arises the pressing question whether this mental attitude is, in its present form, equal to such a task, — whether its operation is not necessarily confined to mere suggestion and negation, — whether it does not bring man into conflict with his own nature.

Human life as a whole is dominated by man's attitude to the cosmos on the one hand, and the organisation of society on the other. Both these questions become grave problems when viewed in the light of modern critical thought.

Former ages saw no antithesis between the human and the cosmic. It was above all positive religion which, in impressive shapes and images, showed the union of man and the world, and which gave an ethical direction to his aspirations. This was willingly accepted, since it placed man under the restraint of a superior yet beneficent power. Modern thought, on the contrary, insists on a distinct severance of man from the world, finds the old aspect of life far too human and mythological, and looks at life from the standpoint of reason, which it considers infinitely superior to merely human interests, and from which it expects a radical simplification and broadening of life. But the pure and unfettered spirituality here aimed at is too entirely dominated by mere reason. It has proved incapable of enduing life with positive values; and it cannot, with its abstract ideas, sufficienlty counteract the constant advance — thanks to natural and technical science — of material nature. The spiritual is thus in danger of losing its supremacy as the power controlling human life. Ever more exclusively does material nature become identical with Reality; man sinks into one of the atoms of a turbid cosmos, and his actions are more and more prompted by motives of physical and social self-assertion. The spiritual is not altogether abandoned; but it is a mere husk, a feeble mould: the modern man grows to be a soulless compound of vague Spirituality and material Nature.

But this can hardly satisfy the spiritual nature of man. Since the older attitude towards life has been found wanting because it was too limited and too narrowly human, an unqualified return to it is out of the question. We are therefore confronted by the necessity of further development. Our vague and empty spirituality must be stimulated into new vitality. To do this, we must remember that there is, apart from the individual, a world of the spirit, a world of ethical forces and values, with its own sphere of reality; and that without such inherent spirituality, life would be deprived of its true innermost meaning. How can we accomplish this? How can a spiritual regeneration be achieved? This is the aim and endeavour of the most earnest souls of our day. We must get beyond mere intellect and attain creative spirituality. We must exalt mere man to the dignity of a spiritual being; we must rescue him from the status of the atom, and bring him into inner harmony with the life of the universe. Only when endued with this vital and fundamental spirituality can the human mind probe the positive and negative values of the history of mankind, and penetrate from temporal and earthly things to the great abiding treasures of eternal truth. This is not a matter of theory alone, and cannot be achieved without the inner participation, the profound and concentrated efforts of the whole man. What we need to-day is a complete reformation, — a new race of men conscious of their high destiny as integral parts of the universe, and inspired by one joint will in harmony with this consciousness.

If the men of to-day are uncertain in their attitude towards the universe, they are not less so in the organisation of their own social life. Here also the Enlightenment gave the revolutionary impetus, and brought grave problems in the wake of splendid achievements. Here also the original breadth of impulse was of short duration, and the negative features soon outweighed the positive ones.

Till then, Society had been mainly organised on aristocratic lines. A superior higher class was recognised, and social intercourse was thence graduated downwards.

Enlightenment brought about a great change in this respect. It attempted to build up society from below, starting from the rights of the individual, or the micrososmic point of view. This was in direct antithesis to the East, which is swayed by the macrocosmic conception of life, based on the interests of the community as a whole. The Enlightenment believed implicitly in every man's innate intellectual reason, and relied on this reason and on the community of external conditions of life, to lead each individual unswervingly to virtue and truth. With this belief went the conviction that if men were joined together and freed from every form of inequality, they would experience an infinite enhancement of principle and of spiritual power. The intrinsic value of reason seemed safeguarded by the promulgation of some universal tenet or law, or even of some formula; and this belief could not but inaugurate a mighty intellectual movement. But history and personal experience have clearly proved that the union aimed at could be effected neither easily nor quickly. On the contrary, the effort to rationalise life has engendered manifold conflicts in political, national, and economic affairs. Through these conflicts, reason was gradually reduced from a universal power to a concern of mere man, and came under the control of petty human interests. Reason thus understood, instead of holding a high ideal up to men, impelled them towards the gravest errors. In order to buiid up from below, a clear aim is indispensable, a definite aspiration towards a truth which is superior to the opinions and desires of the individual. Where this is lacking, the lower plane becomes that of the average and leads to the victory of quantity over quality, of the purely human over the spiritual in man.

Here also it is quite impossible to effect a simple and uncompromissing return to the old order of things. There has been a powerful impetus in so many directions that inertia — or even adherence to the status quo — is out of the question. We are therefore obliged to seek a reorganisation of society which must overcome the antithesis between Aristocracy and Democracy, by granting equal rights to each and thus securing to life a spiritual value immune from the evils of party strife.

Side by side with this antithesis of outer forms, we find an antithesis of motives, a conflict in the life of society between the Material and the Ideal. At all times material interests prevailed among the average; but society formerly guaranteed aims and tendencies which opposed — or at least controlled — the lower instincts and produced a certain predominance of ideal values. Since the 15th. cent., however, the power of economic and material considerations has steadily increased, and has now reached a climax, owing to the largely technical and mechanical character of modern work and the growing importance of industrialism. We cannot but ask ourselves whether the whole of man's spiritual development is to be pressed into the service of merely material self-preservation.

Against this issue as a final one, the whole course of our historial development is one indignant protest. Life would be robbed of all its significance and value were the sum total of its toil and endeavour, growth and sacrifice, to be degraded into a mere instrument of that physical preservation which the very beasts achieve with so much less trouble. We cannot deny, on the other hand, that the material difficulties of life have acquired far greater importance for us because their operations make themselves keenly felt in our spiritual life. Our social regeneration, which can only be the creation of spiritual power aided by the active mutual co-operation of all classes, will have to perform a twofold task: it must not only imbue the spiritual with definite inner values and firm cohesion, but must also spiritualise the material. For the present indeed such regeneration is less a future certainty than a far-away hope. We see only conflicts and complexities, and no triumphant advance of counteracting forces; and we feel plainly that we are in the vortex of a grave crisis.

Let us now attempt to sum up the main characteristics of our position at the present day. We are in the midst of a great historical movement, which seems to promise mankind both progress and development, and to open up unlimited possibilities. It is a great thing that man should — as he is now doing — aspire to greater individual activity, and desire to be himself the architect of his fate. This aspiration and desire herald in a new epoch in the history of mankind. But the means are as yet too insignificant to gain so great an end. The spiritual life is not allowed the breadth and depth essential to its successful

operation. As it is now conceived, its powers are overstrained. This overstrain produces the exact reverse of what is aimed at, for man is in danger of being vanquished by his own creations. The progress of natural science has revealed his subjection to material nature. Machinery has detached the worker from his work, thus tending to enslave the soul and depreciate the moral factors of life: in the growth of our own works we have ourselves grown smaller. We shall never overcome these dangers and drawbacks, unless we so strengthen and spiritualise the mind as to raise it above its own creations and enable it to reorganise both the world of thought and the social life.

This task is the business of all mankind. From the needs and aspirations common to all men, must be born an irresistible impulse, strong enough to uproot the purely rational form of Enlightenment. This impulse must be based on a virile spirituality that will create a new and vital reality. But this regeneration so ardently longed for demands a close harmony and co-operation of nations and civilisations, a willing interchange of aspiration and achievement, a mutual appeal from soul to soul. As this reformation regards mankind as a whole, so each individual should grasp and treat it as a personal concern, that is not to be put aside.

That is why, in spite of the almost insuperable difficulties attendant on such a venture at the present time, we are issuing an English edition of our monthly review. We hope thus to come into touch with wide circles of fellow workers whose sympathy is precious to us, and with whom we desire to work, shoulder to shoulder and heart to heart, at this greatest of world movements: the regeneration of mankind.

(Translated by Margaret von Seydewitz.)

From all Parts of the Globe.

The Swiss Writer Vattel.

WE should not forget that the book which was most read and which exercised the greatest influence during the American War of Independence against England, came from the pen of a Swiss writer, Emerich Vattel. Even now he is honourably mentioned in America (as, for instance, in one of the latest publications of the American Association for International Conciliation, No. 25). Vattel was a disciple of the German philosopher Wolff, and held the post of a minister in Germany, in Dresden. In his book, Vattel refers particularly to his relations with Wolff. Professor Goebel of Urbana University (Illinois), a great admirer and advocate of German culture and influence in America, recently emphasised the fact that German philosophy supplied the scientific weapons with which America asserted her independence. In Germany itself, Vattel is practically forgotten.

Our work has called forth expressions of the warmest sympathy abroad. First of all, we greet with much pleasure the appearance of a philosophical and literary journal called The Personalist, which is published by the South Californian University of Los Angeles and edited by Professor Ralph Tyler Flewelling. It entirely follows the line of ethical idealism, and treats not only philosophical, but also religious and literary questions, in a vivid, clever, and original manner. Great value is attached to keeping in close touch with the aspirations of the Eucken Society. The editor was, in particular, stimulated and influenced by Lotze and Bowne. The July number publishes an exhaustive critique of the Memoirs of Rudolf Eucken.

The Melbourne periodical Commonweal, repeatedly mentioned by us with sincere appreciation, generously acknowledges in its August number the aims and aspirations of the Eucken Society. Its consciousness of fundamental unity of purpose with our Society finds expression in the following words:

> "What Christendom seems to need to-day is a philosophy. We have heaps of knowledge and of facts, and 'sciences' of all kinds, but there is a lack of one great guiding principle of life, welding our facts and sciences into one whole of thought and activity; for facts and sciences by themselves are abstractions. They are like bricks or chiselled stones before they are built into the architect's design and form parts of a building."

Let us avoid encroaching on eternal truths and values because they are irksome to our unsettled times. Morality and custom are certainly two very different things, and custom must be subordinated to the judgment of reason; but only a shallow optimism can underestimate the importance of custom and tradition for human development. Confucius already warned his generation — and rightly so — to undervalue nothing that could act as a barrier to man's appetites and passions. Every real moral advance has been associated with a strengthening of the moral sense, and then men followed higher ideals than those of mere comfort and individual enjoyment. It is remarkable that in our day many who claim to be leaders of progress should adopt a hostile attitude towards morality, as if it were only a worthless survival of bygone ages. In reality, a life based on enjoyment has never yet effected any true progress. It is a dangerous error to expect refinement or improvement in any human institutions and conditions from the unlimited indulgence of arbitrary individual desire. Pascal rightly observed: L'homme n'est ni ange ni bête, et le malheur veut que qui veut faire l'ange fait la bête*).

*) Man is neither an angel nor a brute, and it is unfortunate that he who wishes to act as an angel frequently acts as a brute.

A Letter from Rabindranath Tagore.

In the summer of 1922 the Indian Poet, Rabindranath Tagore, visited Germany. As it was not possible for Professor Eucken to accept the kind invitation of Graf Keyserling to come to Darmstadt in order to meet Tagore, whom he had already known in America, Tagore sent a letter to Professor Eucken which was at the same time to be a reply to many questions asked by people in Germany. This letter runs as follows:

Darmstadt, June 13, 1922.

Dear Master

It has given me great delight to read your kind letter addressed to me. I had a desire to visit Jena and meet you there, but my engagement at Darmstadt has unfortunately upset my plan and it grieves my heart to leave Germany without seeing you.

It has been said in our scriptures that there are three ways of realising the Infinite according to the temperaments of individuals. These are through knowledge, through love and through action. Their respective paths are philosophy, religion and science. But owing to the distraction of selfish passions and want of detachment of spirit, men almost everywhere have missed their chance; and philosophy wrongly pursued, religion wrongly practiced and science wrongly applied have brought upon us continual series of disasters. It was the mission of Europe to inaugurate the era of Karma-yoga, the fulfilment of soul through action. But she has been tempted to seek the fulfilment of self through action. And therefore the vehicle on which she was to travel to her goal she is made to carry on her head. She has suffered and the world eagerly is waiting to see how she takes the lessons of her sufferings. If it be the destiny of Germany to go through the penance for the sin of the modern age and come out purified and strong, if she can know how to make use of the fire that has scorched her for lighting up the path to a great future, to the aspiration of soul for its true freedom, she will be blessed in the history of humanity.

I carry with me the most generous hospitality of heart offered to me by the people of this country and I leave behind me my love and sympathy for them.

Very sincerly yours

Rabindranath Tagore.

Chinese and Japanese taught in Jena.

A Lecturer for the Chinese and Japanese Languages has just been appointed to the University of Jena, in the person of Captain Fritz Blomeyer, who until the German Revolution of 1918 commanded a frigate in the Imperial German Navy. He has seen service in many parts of the globe and was long stationed in the East. Now he has settled in Jena with his family.

Captain Blomeyer is a great linguist. He knows several European and Asiatic languages, and has made a special study of Chinese and Japanese.

Our Letter-Box.

ALL letters that have not been personally answered, will be answered here. Correspondents not wishing to have their names published, are requested to state this in their letters and to add some word or cipher or initials for publication in this column. But no communications can be considered and answered, unless accompanied by the writer's full signature and address, even when these are to be kept private.

Editorial.

THIS Review is to be a monthly publication, which we hope to enlarge in course of time. It will deal chiefly with topical religious, philosophical, and economic questions. It will, we trust, bring into touch the adherents of Rudolf Eucken's ideas, who are scattered all over the globe. To this end, our readers must also become our correspondents and our contributors. All communications and manuscripts in German or in English, typewritten on one side of the paper only, must be sent to the Secretary of the Eucken Society or to the Editor of the Eucken Review, 5 Botz Strasse, Jena, Germany.

The aim and work of the Eucken Society (which was founded 3 years ago and now comprises 20

branches in various parts of Germany) will be the subject of reports and articles in future numbers of the Review, as well as in this first one. Professor Dr. Eucken is the Hon. President of the Eucken Society. Our Editor Mr. Meyer-Lingen is the President. The English Editorial Management is in the hands of Miss Margaret von Seydewitz.

To ensure a wide circulation of our Review, it is most important for us to have the names of those who are interested in it and are in sympathy with our aims and ideas. We therefore request our readers to send us the adresses of such persons and to help us by gaining for us an ever widening circle of friends, subscribers, and fellow-workers.

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